God spontaneously reveals Himself. It is of the very
nature of God, it is the true secret of Divine Love, of eternal
universal Love—to express itself through creation. To
think of the sun existing and yet emitting no light—that
is the very height of absmdity. In the physical world.
911 objects are perceived only in the light of the sun. But
the sun functions both as the self-revealing luminary and
the all-disclosing light. Likewise, in the realm of Religion,
God is at once the Supreme Author of Religion and the Per-
fect Exemplar of Religion. God is both self-effulgent Glory
and all-sanctifying Holiness. He is Grace tiimself and
imparts Grace to all. The whole round of creation is simply
inconceivable except as the expression, the manifestation
of His Spirit. He, the Self-Revealing One, is ceaselessly
flooding our souls with thp illumination of His truth and
goodness and holiness with such measureless wealth of variety
and multiplicity, that we often forget its source and its
inflow on account of its very fulness and continuity. The
heart, the vital centre of God's self-revelation, is man, who
alone can receive, who alone can be lit and led by this
emanation of the Spirit. Hence comes the

prayer of the
Rishi—*t(Avira Veermayedhi'^ tc 0 Thnt the Self-Effulgent, Self-Radiant, Self-Manifesting, Self-Revealing One, that Self-Revelation of Thine, do Thou make unto me !* "

It is not the First Cause, not the Prime Originator, not
the All-Ruler, not even the All-beneficent, All-protecting*
One; it is the Self-Revealing God that the Rishis yearned
for and realised. Their prayer is that God reveal Himself
to man. It is not the petition for extraneous gifts and
graces. It is not the petition even for virtue and piety.
" *Reveal Thyself unto me ".* Nothing short of God Himself
will satisfy the adorer. " Thou art the Self-revealing One.
I am meant to reflect and ^joice in that self-revelation of
thine. Therefore do thou reveal Thyself unto me."